1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

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PLATE 3



A KATAB MOTHER



AN OLD WOMAN

[face p. 39

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

PLATE 4

142
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KATAB CHILDREN

[facing p 42

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

PLATE 6

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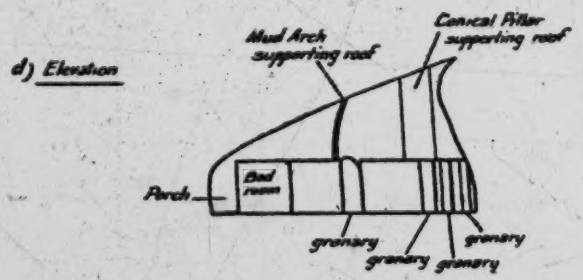
KATAB WOMEN POUNDING CORN

[see p. 48

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38



342




of a man who is reputed to have a special knowledge of house-building medicine. The medicine is placed in a pot with certain leaves; a chicken is sacrificed and the blood allowed to drip into the pot, which is then buried in a hole in the middle of the compound, the mouth of the pot being stopped by a stone and sealed up with mud. The floors are made more durable by having pieces of broken pottery beaten into the surface. Patterns of cowries are sometimes inserted into the flooring. The Katab do not, like the Hausa, employ locust-bean juice as a cement, but they smear the walls of their houses with red earth mixed with *dafara*. This gives a slippery surface and prevents vermin from ascending to where property is stored. The ground plan of the house is roughly 30 feet by 18 feet, the walls being 3 or 4 feet high. The houses have a ground and upper floor, and from the upper floor a mud arch and conical pillar rise to support the roof.

[171]

*Physical Appearance.*—The Katab are rather short in stature, and are of coarse build, the women in particular being thick-set and having great development of the buttocks. The women present an ungainly appearance as they come along the road swinging their arms like men. The crown of a woman's head has a peculiar conical appearance as the result of carrying heavy loads balanced on a circular pad. Grown-up men (and women) shave the head, and the older men wear a beard; but a moustache is not affected. Lads allow their hair to grow or not as they please; but with the assumption of responsibility the head is always shaven. Girls allow their hair to grow, but they are shorn of their locks by the husband's parents soon after marriage.

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[482]

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1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kagoro

PLATE 10

A KAGORO GIRL

KAGORO WOMEN IN THE FIELDS

[face p. 92

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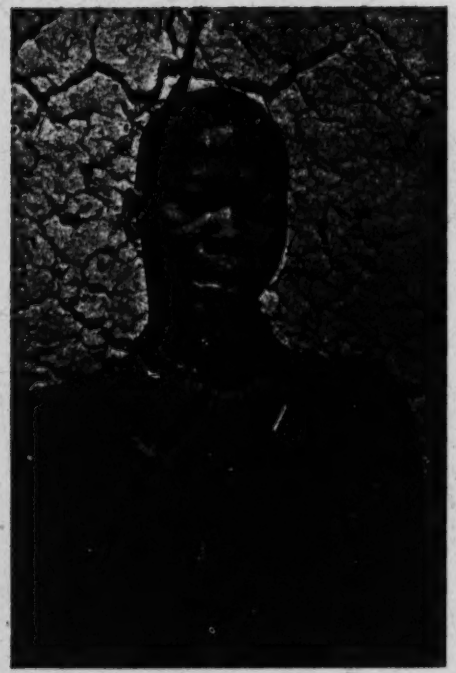
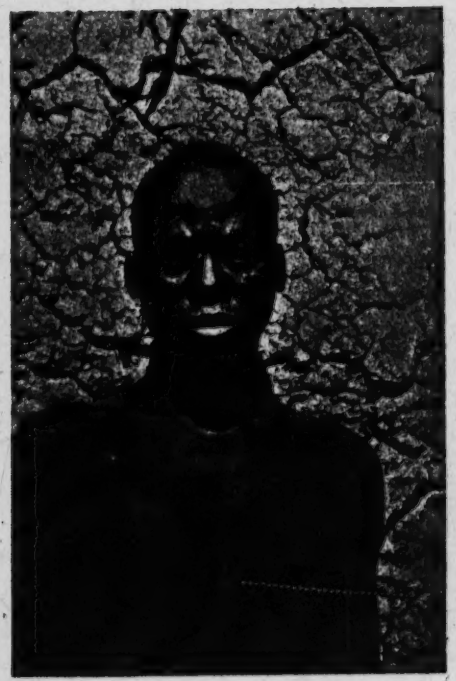
1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kaje

142

PLATE 12





KAJE YOUTHS

[Jaes p. 101

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kaje

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PLATE 13



A KAJE MOTHER AND DAUGHTER

[*facing p.* 103

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kaje

PLATE 14

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KAJE PRIEST

[ from p. 205

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma



It has been suggested that they formed part of a large group which migrated from the north-west of Zaria, which includes the Kagoro, Attakka, Jaba, Kaje, Kaura and Moroa, to whom they show a certain affinity in language, customs and dress. 101

They speak a dialect of their own, and the majority know Haussa also. 197 91

Their Chief, "Dem," pointed out to Osuman, first Emir of Jemaa, the desirability of the site, and voluntarily paid tribute to Zaria through Jemaa. Circ. 1859 A.D. they ceased to pay, and a large proportion of the population were burnt out in caves in the resulting punitive expedition. Small raids continued until 1894, when they were finally subdued by the Filane and acknowledged the suzerainty of the Emir of Jemaa, to whom the Kagoma District head is now responsible. 648 175

The two acknowledged crimes were murder and theft. A murderer was required to give a bull to the bereaved family, whilst a thief was detained until his relatives paid a horse to the Sarkin Jemaa and two goats to his captors. 682 685

They are excellent agriculturists. Boys are given miniature hoes at the age of three years old. 241 524

They are of good physique. 192

The men wear a triangular-shaped leather loin-covering, or a skin that hangs from the shoulder, and bind their beards with grass. They carry wooden swords. 291

Virgins wear an apron of green strings ornamented with cowries and brass bells. Married women wear a loin-cloth. 291 301

Nearly all the villages are situated on the top of the hills, amongst almost inaccessible rocks. The huts are of mud, surmounted by conical-shaped grass roofs. The interior is divided into three partitions by means of mud-arches projecting from the wall.* 361 342

A girl may be betrothed before her birth, the *fiancé* undertaking that should the unborn babe prove to be a boy he will be its friend all through life. Such an arrangement is, however, of rare occurrence, the custom being for a girl to be engaged to the first man who gives her parents a fowl and bespeaks her after her birth. The suitor further gives her father a hoe or 2,000 cowries every year, until the girl has arrived at marriageable age at about ten years; as the marriage day approaches he gives the bride's father a further present of five chickens. On the day itself, six of his boy friends enter her parents' house, where she is hidden amongst the women, find and capture her, and take her to one of the groom's female relations. They return at night, give the custodian a chicken and take the bride to the groom's house, where he is awaiting her with three male friends who proceed to address the young pair on the duties 584 585

* *Vide* Jaba, p. 163.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro



342 a hollow groove where a mat or shield might be fixed. Within the hall is a bigger apartment, with a mud shelf over the inner
[352] doorway, and with a low wooden bed of palm fronds or bamboo on either side—one for the wife, the other for her family. The inner walls are only some three or four feet high and are either made of red mud or mud blackened with charcoal. Sticks or horns are stuck in them as pegs and the women use low wooden stools. Another double doorway leads to an inner chamber which is much higher and contains a mud granary on little legs. There is a circular passage-way round this, which is sometimes ceilinged and above which is an attic. The granary is always
[477] to the south and the roof is supported by bamboo poles; an egg or bottle is commonly put at the apex for luck. From the outside the huts appear to be round in shape, with the addition of the low oblong verandah roof. The floors, and sometimes the whole compound, are trampled hard, and bits of shard or
[351] even cowries are added for ornament. Outside the entrance palm logs, some six feet in length, are let into the ground perpendicularly, and are used as palaver centres.

142 The Kagoro are small in stature, the men slim and well built,
[273] the women ungainly. As a race they are debased by excessive
[356] drinking. Their heads are somewhat conical in shape, as infants'
[482] heads are massaged to prevent their becoming broad, like those of load-carriers whom they despise.

302 Women have their heads shaved from the time they are six
304 years old, and at the age of seven or eight their lips are pierced for the reception of small wooden plugs about one inch in diameter and three-quarters of an inch in depth. These are, however, not universally worn. Young girls wear a loose girdle of native
291 string, which is exchanged for a bunch of leaves in front and a thick stem of plaited palm fibre with a broad base behind, hung from two strings. This is a symbol of marriage, though very old women may discard it in favour of leaves. Widows
[765] are obliged to exchange it for leaves during the period of mourning, which lasts from ten to sixty days, when they must also allow their hair to grow and plaster their bodies with red earth and grease.

301 Beads and horse-hair are made into necklaces, beads and beans into finger-rings. Open brass bracelets and ear-rings of blue glass beads, string or sticks, are worn by both sexes, the latter only in a man's left ear. Old women sometimes wear an iron band round the calf of the leg, while men wear light iron chains round their necks and waists, especially when they are courting.

302 Both sexes smear their bodies with red earth, and for feasts men habitually coat their legs with it to the knee, while women add a black stripe an inch wide from forehead to navel, and sometimes an additional narrow line on both sides. These lines may

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kaje



was then allowed to return to his village on giving an expiatory feast to the Elders, but might neither eat nor drink with other men for the rest of his life. 682

In a case of adultery the injured man could demand the death of both the guilty parties, otherwise they were banished for life, being treated as dogs and fed with scraps out of broken vessels until they were drummed out of the place by old women. Oath was taken by jumping forwards and backwards over a sword, an arrow, a skull, and the leaf of the male shea-butter tree. 684 695

Inheritance was to the male heirs in the following order: Sons, brothers, nephews, grand-children—failing these to the Chief. It was, however, common for a man to give his property away in his life-time, when he became a pensioner to the recipient. A brother or son inherited the deceased's widows, but with that exception a man might not marry the widow of any member of his clan. 428 [493]

In appearance the Kaje is slim and of fair physique, he is well built, but his extreme drunkenness has left a mark on the skull formation. 142 273

The men wear a short gown or leather loin-cloth and the youths plait their hair and ornament it with beads. The women shave their heads and wear a leather string round the waist to which is attached a wide cone with a wooden base. That of a Chief's daughter is bound with copper wire and the base is adorned with beads—the poorer women bind it with bamboo. When working on their farms this is discarded and the married women each morning pluck a wisp of vetch, some two feet long, and tuck it under the waist-belt leaving six inches hanging in front, while the long end is pulled back between the thighs so that it sticks out like a tail. Girls wear a small apron of cowrie shells. In Zaria the women wear wooden plugs in their upper and lower lips. 291 302 [554] 291 [301]

They are excellent farmers and breeders of live-stock. They manure the ground with dung from goats and fowls, and ashes. They are keen hunters (possessing a few horses), and are expert highway robbers, but they respect any property left on the road if a leaf of the male shea-butter tree has been placed upon it. 241 231 224 674

Their arms are the bow and arrow. 911

They live in compounds surrounded by high cactus hedges. The house and granary are in one, the former being entered through a low narrow verandah, which leads into a sort of hall, where pots are stored, and which runs along the whole width of the house. Within this is a bigger sleeping apartment, and within again a circular passage sometimes roofed with an attic above, enclosing the corn-bin. Between each room is a double doorway two and a half to three feet in height, in the grooves of which a mat or shield could be placed. The houses are of mud and the roofs [36] 342